

THE TWENTY THESIS  
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1. The legitimation of the study of Latin and Greek in the school cannot be affirmed in apodictic form also because it is in relationship with the nations' different cultural histories;

2. To recognize the utility of the study of classical languages means to acknowledge cultural value to the greater possible number of accesses to classical antiquity;

3. Even if the study of Greek and Latin literature and of the classical civilization imply the reading of texts in the original language, the substitutive usage of translations and the classical culture courses without language still represent an access, although less complete, to the classical antiquity patrimony, to which the didactics is in charge to provide for;

4. It is also up to the classicists to detect and evaluate the largeness of references, also implicit, to classical antiquity, which are present in the cultural products of literature, essay writing, theatre and cinema;

5. If the study of ancient Latin and Greek aims to achieve the written passive competency to access the texts in the original language, it should not be denied to these languages a communication function and thus the capability to produce new texts;

6. The teaching of the two classical languages for reading the texts cannot be realized anymore in a regime of grammatical autarchy, as it happened in the past, but in a frame of complementarity with other needs and the aid of other subjects. This is according to a path that involves the following passages: motivation, writing, phonetics, lexicon, morphology, syntax, semiotics, rethoric, pragmatics, material culture;

7. The semiotics of the lexicon and of the literary texts from classical antiquity implies the definition of ideas and mentalities in the light of which it is possible to both recognize the presence of the past as heritage and to identity and also verify the different context in which these texts were produced;

8. As said in the previous thesis, since the first classes for didactic purposes it is preferable to use original texts, taken from the corpus of the two languages;

9. The notion of classicism finds didactic advantage both in the articulation amongst different ethnic-cultural and historical moments, of

which the Greek and Roman traditions are the more evident, and also in the synthesis able to individuate common moments;

10. The hypertext model of the new digital era enables the preservation of the grammatical learning method in the form of the new grammatical methodology;

11. The modular, progressive and final evaluation not only realizes the necessity of the judgement, but also represents a moment of the student's awareness;

12. It is convenient to verify if the traditional version of a piece is suitable to the docimology purposes and which other alternatives are offered;

13. The potentialities of the e-learning should be evaluated also in function of the auto-didactics and the permanent education;

14. It should also be considered a professional study of the classical languages, particularly in the sectors of cultural assets, law, medicine, theology;

15. The study of Greek and Latin literature highlights the great books which are the omnipresent models of the west canon;

16. The study of Greek and Latin literature also takes note of the evolution and of the revivals in ancient Christian literature, in medieval Latin literature, in Byzantine literature, in medieval and modern literatures;

17. The application of informatics is extended in form of hypertexts from the language learning to the literary history, individuating paths which underlie the formal and stylistic aspects that characterize the literary genres, like the inter-textual, diachronic and thematic profiles of the selected texts. Programs of metric survey of the poetic texts which use the audio system and which can be related to the semiotic analysis of these are also assumable;

18. Through data banks, informatics allows checks that give account of the text history and visualize its anamnesis;

19. The cultural message of the classical tradition is also extended to those people which cannot be integrated in the western cultural world;

20. It is fundamental for the (didactic) future of the classical subjects not to ever forget the present socio-cultural context.